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FROM THE PHILADELPHIA RELIGIOUS REMEMBRANCER.

[The following information from the latest Number of "Periodical Accounts," relative to the Baptist Missionary Society in India, received in this city from London, must prove gratifying to every Christian.]

THE Rev. Dr. Marshman of Serampore, to the Rev. Dr. Ryland of Bristol, England, in a letter of Feb. 7, 1813, writes:—

"Dr. Carey has recovered from the bilious fever, by which he was attacked in August. He is now in his 52d year. Brother Robinson is still waiting for a passage to Java. Accounts from a member of our church there are very encouraging. Brother Lawson makes great progress in the languages, and is a man of an excellent spirit: he is engaged in cutting a fount of Chinese types for a dictionary, &c. The word of the Lord seems evidently to grow and multiply among us. Nearly seventy have been added, in the past year, to the church at Serampore and Calcutta, and the spirit which seems to pervade them is peculiarly pleasing. Almost all the brethren at Calcutta are endeavouring, in one way or other, to recommend the Gospel to those around them. The native brethren at Serampore, too, are much stirred up to seek the salvation of their countrymen; nearly every one capable of speaking is out on a Lord's-day in the neighbouring towns and villages. Indeed, the word is spread over such an extent of country, that I sometimes stand still and admire the hand of God therein. Nearly 500 have been baptized in these 12 years, and they are spread over an extent of more than 1000 miles in length. The extension during the past year, amidst all our afflictions, has been greater than in any former year.

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Four new stations have been occupied and promise to be effective, of which we had scarcely any idea at the beginning of the year; viz. Patna, Columbo, Chittagong, and Bombay. At *Chittagong*, about 300 miles from us in the east of Bengal and on the borders of the Burman empire, brother *De Bruyn* is employed. Within three days after his arrival, the Catholic clergyman came to hear him, and seeing he had not seats, sent for the benches out of his church. A few days after, a respectable woman there brought twenty to hear him, and offered him a piece of ground on which to erect a place of worship. Besides the situations of our brethren in the army, in Mahratta, and Java, and the Isle of France, there are now fourteen stations, and only three of them occupied by brethren sent out as missionaries from England; all the rest by men raised up in India. O for the dews of heaven to water these little hills of Zion! O that the Lord may bless us indeed and enlarge our coast, that his hand may be with us, and that he may keep us from evil that it may not grieve us!"

From the "Periodical Accounts" above alluded to, it appears that the great loss, sustained by the fire at Serampore, was made up by contributions in England in *fifty* days.

On a baptismal occasion at Calcutta, four of the *natives*, who then publicly put on the Lord Jesus by an open profession, were above 60 years of age, and one of them nearly 90. Are not these poor sinners called at the eleventh hour, and plucked as brands from the burning? One of the baptized was deaf, but gave a more plain account of the leading doctrines of salvation through Christ alone than any of the rest, although all proved satisfactory to the whole church, and convinced those, who heard their experiences, that they were taught of God.

Mr. De Cruz addressing a number of people, three Brahmins who were in the assembly, undertook to argue against him. The people were unusually attentive. When Mr. De Cruz had spoken, they called the Brahmins to reply; but they ran away amidst the derision of the people. How powerful is divine truth!

The translations going forward or finished at the close of the year 1812 were in 18 different languages!

On the last days of one of the festivals of Jugunnat'ha, two of the native Missionaries, being near the place, undertook to preach Jesus, when more than a thousand persons were assembled, and three cars of the god were dragged along. In the midst of this crowd, says one of the Missionaries, I stood upon a chair and preached the everlasting Gospel. The people, almost to a man, left the cars and surrounded me, and heard the word with attention; we sung three hymns, preached and prayed twice, and distributed 15 Orissa New Testaments and psalms, and many tracts. Some of the Ooriya versions of the scriptures have obtained their admittance into the very temple of Jugunnat'ha. May their blessed light break through the intense darkness of that heathen land! They were distributed among the principal persons belonging to the temple, and a copy was given to one of the *Purichas* or head ministers of the idol. R.

## **“The Importance and Advantages of Itinerant and Missionary Efforts.”**

[Extracted from the Circular Letter of the Savannah-River Baptist Association of November last.]

THE present period of the world is peculiarly interesting to the attentive observer of passing events. In its political affairs, commotions of a very astonishing kind are taking place; commotions, which the prophets predict, and which they represent as prelusive to the universal triumph of the King of Zion. In its religious affairs, occurrences are brought to pass which are of a most interesting nature, which bear marked characteristics of the Divine hand, and which, in connexion with the commotions just adverted to, are calculated to excite strong apprehensions of some great display of the Divine power and grace at a day not far distant.

In these commotions and their effects, in these occurrences and their results, we, as Christians engaged in the cause of our God and Saviour, have a deep interest. For we know that it is God, who rules in the heavens and governs in the earth; that in both, he arranges and accomplishes his designs according to his preconceived and unfrustrable purposes. These commotions, therefore, are under his immediate direction, and made to subserve his will; these occurrences, to promote his designs. They must of course, then, deeply interest every heart concerned for his glory and the honour of his service. And the more so, as, in effecting his designs and in bringing to its full completion his infinitely wise plan, Jehovah is graciously pleased to employ his servants as instruments. Hence, they are represented as “workers together with him.” It becomes their duty, therefore, and will constitute no small part of true practical wisdom, accurately to discern the signs of the times and rightly to interpret the Divine dispensations, that they may ascertain with precision the path of duty, follow the leadings of Divine Providence, and seize the favourable opportunity of active and successful exertion in his cause.

Among those occurrences, which bear strong marks of the Divine hand affording important direction in relation to these points of duty, is to be ranked the present energetic spirit for missionary efforts, that manifests itself in different parts of the world, and the amazing success with which it has been crowned. Within a few years past, have Europe and America roused into a lively concern for the conversion of the heathen tribes, stood forth the active, zealous, and successful supporters of missionary designs.

Societies have been formed in these different sections of the globe, under whose patronage missionaries have been sent out to the heathen nations, schools constituted, and churches organized amongst them. The example and success of these societies unequivocally point out the path of duty to the followers of the Lamb, and should



assuredly exert their influence upon them in their individual character and as they are formed into regularly organized bodies.

We rejoice, dear brethren, that you have felt the force of their example, and, encouraged by their success, have engaged in the same generous and godlike efforts. With heartfelt pleasure do we undertake in this, our annual epistle, then, to open to your view the importance and advantages of these efforts; and not of these only, but also of those of an itinerant kind, which, proceeding upon the same principle and pursuing the same objects, will as cordially receive our attention.

With humble reliance upon the aid of the Divine Spirit, whose province it is to suggest right views, and to afford the strength necessary to bring them into successful operation, we now proceed to a more direct attention to our subject.

To prevent confusion in its discussion, and to contribute to its more clear comprehension, it will be proper to remark, that, as itinerant and missionary efforts proceed upon the same principle, viz. instrumental co-operation with the Divine mind; and have for their object the same ends, viz. the glory of God, and the diffusion of the Gospel among the destitute and unenlightened, the arguments that we shall employ in this letter will apply in reference to both.

We begin with the importance of the efforts contemplated in our subject.

The whole race of man is polluted with moral corruption, from which none can cleanse himself; and covered with awful guilt, from which none can effect his deliverance. In this miserable condition, whence can help proceed? The answer, dictated by right reason, and confirmed by unerring revelation, is at hand: from God only. And, forever blessed be his adorable name, from Him, all that polluted, guilty man can desire, hath mercifully proceeded. For it is written in his gracious and infallible word, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and that, as "He hath not spared his own Son, but delivered him up for us all, he will with him freely give us all things." These blessed annunciations, though designed in the divine plan to be ultimately declared throughout all the earth, have as yet reached, in a comparative sense, but a small part of its inhabitants. And but a few of those to whom they have been communicated, have received them with joy and saving effect. The far greater number of those, who dwell on the earth, are not only still in their sins, but remain destitute of the knowledge of that source, from whence the pardon of them must be derived. Thousands and tens of thousands, nay, millions are at this moment involved in midnight darkness, immersed in the grossest superstition, and having "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, are worshipping and serving the creature more than the Creator, who is blessed forever." Even in countries, where generally the light of divine truth shines with the lustre of the noon-



day sun, many thousands are destitute of its life-giving influence, whilst to the inhabitants of some of their remoter parts its rays have not yet penetrated.

Those, who are in the awful and destitute situation just described, cannot, humanly speaking, obtain an acquaintance with that revelation of God, which hath brought life and immortality to light, except the efforts of some friendly hand are exerted in their behalf. They are therefore ready to perish for lack of saving knowledge. Itinerant and missionary efforts have for their immediate object the diffusion of that knowledge among those that so much need it. And by this means alone is it, that, according to the divine economy, they can receive it; for "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach, except they be sent?"

Those who are in the miserable state just represented, possess souls, which are formed for an eternal duration. They must, therefore, be either the objects of Jehovah's favour throughout that duration, or the subjects of his wrath and fury. To rescue them from the influence of the latter, and to make them interested in the former, is the blessed design of the revelation of mercy. How important, then, must be those benevolent designs, which lead to generous and energetic efforts in diffusing such a gracious revelation to the destitute and the perishing.

The Son of God, who is Lord of all, filled with compassion for his apostate creatures, disrobed himself of his ineffable splendours for a season, and descended from heaven to earth, to make atonement for their sins. In what an important light must he have viewed their recovery, when, to effect it, he became their mediator. But the mere offering of an adequate atonement would not have produced so blessed an end: it was necessary that that atonement should be applied to their hearts, that they should become personally interested in it, in order to partake of its saving benefits. Therefore, during his residence on earth, the Saviour went about in the exercise of the most generous and disinterested benevolence to declare to sinners the glad tidings, that they could, through his atoning sacrifice, find acceptance with their insulted God and Creator. He did more: he actually applied, by the energy of his grace and Spirit, the atonement he was offering to the hearts of his people, through which they were brought to seek and *find that* acceptance. He pardoned their sins: He redeemed them from their iniquities: He made them heirs of eternal glory.

When about to leave the earth for his Father's courts above, to take his exalted seat in the heavens, he delivered to his apostles this extensive commission: "Go, teach all nations:" "Go ye into all the world, preach the Gospel to every creature: he, that believeth and is baptized, shall be saved; but he, that believeth not, shall be damned." Entering into its spirit and complying with its letter, as far as they had opportunity, they compassed sea and land, preaching, whithersoever they went, the Gospel of their Lord and Master,

persuading sinners to accept salvation in his name, and to turn through him to their God and Father. Fired with holy zeal, and constrained by the importance of their commission, they travelled from place to place, and from city to city. In their arduous course, they bore with them the precious seed of eternal truth, which, taking deep root and fostered by the influences of the Spirit, sprang up in abundant harvests to the increasing growth of the church, and the glory of God.

The object, that thus engaged the attention, and employed the labours, of the Son of God and his apostles, must assuredly be one of inconceivable magnitude. How forcibly then does the example, given in their arduous labours, prove and illustrate the importance of those efforts, which are designed to diffuse abroad the truth as it is in Jesus.

The overthrow of the man of sin, the conversion of the Gentiles, the restoration of the Jews, and the consequent general spread of the Gospel, are events, which the prophets clearly predict.

In Paul's epistle to the Thessalonians, the rise and power of the man of sin are very clearly foretold. Succeeding events have fully justified the application of these predictions to the Pope of Rome. The apostle has also foretold the destruction of the man of sin, as he has his rise and power. "Whom," referring to the man of sin, saith the apostle, "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." By the spirit of the Lord's mouth is to be understood the general publication of the Gospel, which is the word of the Lord. This, in its effects, will be certain, though gradual; for, under its influence, the man of sin shall be more and more enfeebled, until the appearance of the Lord Jesus, who shall consume him with the brightness of his coming.

The gradual consumption or wasting away of the man of sin has, by means of the more free and general spread of the Gospel, already commenced. At the reformation, begun through the instrumentality of Martin Luther, a fatal blow was given to this enemy of God and man. Successive reformers and servants of the Lord have been employed in repeating the blow, until, at the present day, we behold his power diminished in a very surprising degree. In this great work, the efforts of preachers of the Gospel, who have travelled from place to place, as itinerants, and of missionaries, who have visited the heathen tribes, bearing with them the truth of the Gospel, have been extensively owned and blessed. And by the same means will the work be carried on, until the Lord shall appear for its completion in the total overthrow and destruction of his enemy.

The conversion of the heathen or Gentile nations is another event, which the prophets predict.

"Ask of me," saith the royal prophet in the language of Jehovah to his Son, "ask of me, and I will give the heathen for thy inheritance, and the uttermost parts of the earth for thy possession."

According to Isaiah, God said to his Son, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to

restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

This event is to be accomplished by the spread of the Gospel; for Christ is to be the light to the Gentiles or heathen, and the salvation of God to them. But "How," according to the passage above quoted and used in reference to this event, "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" If, then, by the preaching of the Gospel, so great an event as the conversion of the heathen or Gentile nations is to be brought about, the efforts which are made to send the Gospel to them, must be of vast importance.

In the prophecies of the Old and New Testament, the restoration of the Jews is set forth in explicit terms.

The prophet Habakkuk assures us, that "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" an assurance, which other prophets give us also. It is manifestly evident that the knowledge of the Lord, which, according to Habakkuk, is to fill the earth, is no other than that knowledge, which relates to the Lord Jesus Christ. For, saith Paul, "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the *knowledge* of the glory of God in the face of Jesus Christ." But this knowledge of the glory of God is to be diffused and become universal by the preaching of the Gospel, which is the appointed medium of its revelation. Hence, in order to diffuse it, the Gospel shall be preached in all the world.

In connexion with, and in confirmation of, this remark, we return to the commission of our Lord to his apostles. "Go, teach all nations: go ye into all the world, preach the Gospel to every creature." That this commission was not confined to the apostles, is evident from the fact that they did not fully execute it, and from the impossibility of their doing it. They neither did, nor could, teach all nations. They commenced the great work of evangelizing the world, and succeeded to a very considerable extent; but they left to succeeding servants of the Most High its future progress and completion.

From the commission itself it is proved, that the Gospel is yet to be preached in all the world, and that the nations thereof must yet be instructed in its great truths. For God does nothing in vain. No commissions, that he gives, shall remain unexecuted. The one we are now considering is not yet fully executed, as is evident from its tenor and hitherto limited operation; but that it will be fully so, is equally evident from its tenor and from the position just laid down. When this commission shall be completely fulfilled, which will undeniably be the case, then will the declaration of the prophet be accomplished: "The earth shall be filled with the knowledge of the glory of the Lord;" and Christianity obtain an universal spread.

Now no efforts surely can be made by creatures to contribute, as instruments, to the production of this glorious event, more calcula-



ted to bring it about, than the efforts of itinerants, missionaries, and their immediate supporters. For such efforts are made, not only in conformity with the letter, but with the spirit itself, of our Lord's commission, of his example and that of his apostles, and of the dispensation of God's grace to a dying world.

The importance of such efforts, then, as they bear an inseparable relation to the conversion of souls, the example of Christ and his apostles, the overthrow of the man of sin, the salvation of the Gentiles, the restoration of the Jews, and the general spread of Christianity, must necessarily address itself with the greatest force to every heart, truly concerned for the eternal happiness of immortal spirits, the honour of man's great Deliverer, and the glory of the eternal, incomprehensible, and ever-blessed Jehovah.

We now pass on to treat of the advantages resulting from those efforts, whose importance we have just been considering.

And first, the general effects, which, in a moral point of view, are produced by the influence of the Gospel of Christ, and for the diffusion of which these efforts are to be made, will claim our attention.

"It has been observed," says an able writer, "and with great propriety, that, in order to know what religion has done for an individual, we must consider what he would have been without it." The same may be said of a nation, or the world. What would the nations of Europe have been at this time, if it had not been for the introduction of Christianity? It cannot reasonably be pretended that they would have been in any better situation as to morality, than that which they were in previous to this event; for there is no instance of any people having, by their own efforts, emerged from idolatry and the immoralities which attend it.

Let us then take a comparative view of the European nations antecedent to the introduction of the Gospel among them, and of their condition since that event. We shall by this means ascertain with some degree of accuracy, what the general effects are, which, in a moral point of view, result from the preaching of the Gospel.

In the different states of Greece, among the Romans, and by the other nations of Europe, the following customs, practices and vices were, in their earlier ages, sanctioned by the laws, and observed and committed by the people: Theft.—The private and public violation of female chastity, and, at a certain season of the year, the public prostitution of the fair sex in honour of a goddess—the murdering of children, who were deformed or of a bad constitution—the death of slaves unfit for service, by removing them without the means of support to a desolate island, and, in some instances, by drowning them in the fish-ponds, to make the flesh of the fish more delicate—the odious and *unnatural* vice, which decency forbids us to mention more particularly, practised not only by the lower, but by the higher orders of society, and even by philosophers—and the sacrifice of human beings to appease the wrath of the gods; in which even parents burnt their children alive to Baal, Moloch, and other deities.

Before we conclude the comparative view, just proposed, we shall, in order to give it its greater effect, add a short sketch of the heathen at the present day.

In China, Hindostan, and other nations, of whose moral state accurate accounts have reached us, we not only learn that some of the crimes, just mentioned, abound among *them* also, but that, besides these, they do not consider drunkenness a crime—that as many concubines are taken by one man as he can maintain—that in times of necessity, the wives of the common people are pawned or loaned out for a longer or shorter period—that they dissolve the sacred relation of marriage for very inconsiderable causes, and that parents sell their children when they please, which is frequently done. We are further told that they lie, cheat, steal, and use all the little mean arts of fraud, and, when detected, only say, "*It is the custom of the country.*"

Now compare the state of society in Europe, at the present day, with its state previous to the diffusion of the Gospel among them, and with the condition of the heathen nations, thus presented.

Gross idolatry, which the first practised in their earlier ages, and which the latter still practise, has been banished from Europe. The vices, growing out of their idolatry, are, as far as public authority and public sanction are concerned, banished also. If any of them are committed, their perpetrators are amenable to the laws, and if detected and convicted, punished by the proper authority, and degraded in the public estimation. It is impossible for them to say in justification of their conduct, as is said in some of the heathen nations of the present time, *It is the custom of the country.*

"If there be any adequate cause, distinct from Christianity, to which these effects can be ascribed," let it be shewn. But this has not been done, neither can it be. "It is Christianity then, and nothing else," says the writer quoted above, and to whom we are indebted for some particulars in this part of our subject, "It is Christianity then, and nothing else, which has destroyed the odious idolatry of many nations, and greatly contracted its attendant immoralities. It was in this way that the Gospel operated in primitive times, and it is in the same way that it continues to operate to the present time."

Review these advantages, brethren, that are the results of generous efforts for the propagation of the Gospel among the destitute and unenlightened, and we trust they will approve themselves with force to your minds. A reformation of morals among the degenerate descendants of a degenerate progenitor—the salvation of myriads of their number—the increase of your spiritual joys, the more lively exercise of vital godliness, and the vast augmentation of your future felicity.

Permit us now to close with a word of exhortation.

The cause in which you have embarked is important and glorious. If pursued on right principles and with right views, it must succeed. Your obligations to exert your efforts for its support are great. Redeemed from your iniquities, knowing the value of immortal souls, and the importance of the Gospel of Christ for their conversion, living in a country, whose generous soil yields, with moderate industry,

more than a sufficiency for the comforts of life, your obligations to impart the means of salvation to your destitute fellow-sinners are great indeed. Say not then, Where shall we find the means for such an undertaking? God hath put it into the power of most of you to contribute, at least, a mite towards its support. Remember that of mites vast sums are formed.

Embraced in our immediate connexion\* are nearly six thousand persons. Deducting from this number three thousand, who from their situation or circumstances cannot aid our designs; the remaining number can, by the simple and very practicable plan of contributing two cents only a week, making in the whole, for a year, but little more than a dollar, furnish the large sum of three thousand dollars. Besides this moderate contribution, individuals may be influenced to bestow much larger sums, and, in addition, liberal souls of other denominations, and even those who are not professors in any, on proper application, would doubtless improve the privilege of assisting in so benevolent and glorious an undertaking.

Contribute then, dear brethren, liberally and cheerfully of your earthly substance according to your real ability, and exert yourselves to engage others to contribute of theirs, and God will multiply them into a sufficiency.

Be not dismayed at the magnitude of the objects before you, nor at the difficulties to be surmounted in securing them. More has been done towards their success than remains to be done. For eighteen hundred years, the way has been preparing for an universal triumph of the Gospel of Christ. The great king of Zion, under whom our efforts are made, has all power, both in heaven and on earth, and will, in his own time and way, remove every hindrance. Be vigilant then, be persevering, be active, and the most sanguine hopes shall be more than realized.

Cultivate, and pray "for the spirit of all those generous friends of God and man, who have borne and are bearing the cross, amid the dangers of seas and deserts, exposed to the extremes of heat and cold, for the glory of displaying the banners of Christ on sin's demolished throne, in all isles and nations!" Remembering that "to aid, however little, provided it be according to our ability, in such a cause, confers immortality."

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### BENEVOLENCE AND GRATITUDE.

[Extracted from Memoirs of the late Rev. Samuel Pearce.]

TOWARDS the latter end of May, 1799, when Mr. WARD and his companions were just ready to set sail for India, a consultation concerning Mr. Pearce was held on board the *Criterion*, in which all the Missionaries, and some of the members of the Baptist Missionary Society were present. It was well known, that he had for several years been engaged in preparing materials for a *History of Missions*, to be comprised in two volumes, octavo; and, as the sending the Gospel among the heathen had so deeply occupied his

\* The Savannah River Association.



heart, considerable expectations had been formed by religious people of his producing an interesting work on the subject. The question now was, Could not this performance be finished by other hands, and the profits of it be appropriated to the benefit of Mr. Pearce's family? It was admitted by all, that this work would, partly from its own merits, and partly from the great interest, which the author justly possessed in the public esteem, be very productive; and that it would be a delicate and proper method of enabling the religious public, by subscribing liberally to it, to afford substantial assistance to the family of this excellent man. The result was, that one of the members of the Society addressed a letter to Mr. Pearce's relations at Plymouth, requesting them to consult him, as he should be able to bear it, respecting the state of his manuscripts; and to inquire, whether they were in a condition to admit of being finished by another hand; desiring them also to assure him, for his present relief concerning his dear family, that whatever the hand of friendship could effect on their behalf, should be accomplished. The answer, though it left no manner of hope as to the accomplishment of the object, yet is so expressive of the reigning disposition of the writer's heart, as an affectionate husband, a tender father, a grateful friend, and a sincere Christian, that it cannot be uninteresting to the reader.

Tamerton, June 24, 1799.

"To use the common introduction of 'dear brother,' would fall so far short of my feelings towards a friend, whose uniform conduct has ever laid so great a claim to my affection and gratitude; but whose recent kindness—kindness in *adversity*—kindness to my *wife*—kindness to my *children*—kindness, that would go far to 'smooth the bed of death,' has overwhelmed my whole soul in tender thankfulness, and engaged my everlasting esteem. I know not how to begin.

'Thought is poor, and poor expression.'

"The only thing that lay heavy on my heart, when in the nearest prospect of eternity, was the future situation of my family. I had but a comparatively small portion to leave behind me, and yet that little was *all*, that an amiable woman delicately brought up, and, through mercy, for the most part comfortably provided for, since she entered on domestic life,—with five babes to feed, clothe, and educate, had to subsist on. Ah, what a prospect! Hard and long have I strove to realize the promises made to the widows and the fatherless; but *these alone* I could not fully rest on and enjoy. For my own part, God was indeed very gracious. I was willing, I hope, to linger in suffering, if I might thereby most glorify him; and death was an angel, whom I longed to come and embrace me, 'cold' as his embraces are. But how could I leave those, who were dearest to my heart, in the midst of a world, in which, although thousands now professed friendship for me, and, on my account, for mine; yet, after my decease, would, with few exceptions, soon forget my widow and my children, among the crowds of the needy and distressed.

It was at this moment of painful sensibility, that *your heart\** meditated a plan to remove my anxiety;—a plan too, that would involve much personal labour, before it could be accomplished. ‘Blessed be God, who put it into thy heart, and blessed be thou.’ May the blessing of the widow and the fatherless rest on you and yours forever. Amen and Amen.

“You will regret, perhaps, that I have taken up so much room respecting yourself; but I have scarcely gratified the shadow of my wishes. Excuse then, on the one hand, that I have said so much, and, on the other, what remains unexpressed.

“My affections and desires are among my dear people at Birmingham; and, unless I find my strength increase here, I propose to set out for that place in the course of a fortnight or, at most, a month. The journey, performed by short stages, may do me good: if not, I expect, when the winter comes, to sleep in peace; and it will delight my soul to see them once more before I die. Besides, I have many little arrangements to make among my books and papers, to prevent confusion after my decease. Indeed, till I get home, I cannot fully answer your kind letter; but I fear that my materials consist so much in references, which none but myself could understand, that a second person could not take it up and prosecute it. I am still equally indebted to you for a proposal so generous, so laborious.

“Rejoice with me, that the blessed Gospel still ‘bears my spirits up.’ I am become familiar with the thoughts of dying. I have taken my leave of the world; and, thanks be to God, I do it *always with tranquillity, and often with rapture*. Oh, what grace, what grace it was, that ever called me to be a Christian; What would have been my present feelings, if I were going to meet God with all the filth and load of my sin about me! But God in my nature hath put my sin away, taught me to love him, and long for his appearing. Oh, my dear brother, how consonant is *everlasting praise* with such a great salvation!

S. P.”

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#### ADDITIONS TO THE CHURCHES.

IN the Apostolical Journal it is said, “*The Lord added to the church daily such as should be saved.*” We know of but one way in which the Lord ever adds to the church, and that is by converting men from sin to holiness, and bringing them into willing subjection to his authority. He adds none to his churches but such as are his friends; these he distinguishes as follows, “Then are ye my friends, when ye do whatsoever I command you.” Additions to churches, of any but such as are truly gracious persons, is always to be lamented as a serious evil, and not as a subject of joy. But when *a people are made ready*, and “*they first give themselves to the Lord*, and then to one another by the will of God,” it will be a subject of sacred joy, to all that love the prosperity of Zion.

\* It appears that Mr. P. supposed that this benevolent design originated wholly with the person who addressed him on the subject.

The following *breviat* is taken from the Savannah River Association Minutes of November last.

This Association comprises thirty churches ; in which are contained five thousand nine hundred, and seventy-six communicants. To one of these churches 163 persons were added the last year. The whole number of members belonging to this church is 1597 ! To all the churches belonging to this Association, were added in the course of the year ending in November last, 657 persons by baptism, on a profession of faith ! Who that reflects seriously on these things, but must exclaim with surprise, "*What hath God wrought !*"

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### REVIVAL OF RELIGION IN RICHMOND, VIRGINIA.

This article was mentioned in our last ; but our accounts were taken by correspondents at a distance. Some further particulars have been furnished the Editor, by the Rev. Mr. Bryce of that city, under date of April 16th, 1814, and are as follows :

Rev. and dear Sir, *Richmond, Vir. Apr. 16, 1814.*

IN looking over the 37th Number of the Massachusetts Baptist Missionary Magazine, among the accounts of Revivals of Religion, I find notice taken of the late Revivals in this city. These accounts, as they appear in the Magazine, are somewhat inaccurate ; and as in religious matters every thing should be avoided which will have a tendency to produce incorrect impressions, I have thought it adviseable to give you as near as I can, the true state of things in relation to this subject. Truly the Lord hath done great things for us, whereof we ought to be glad. In twelve months past, we have added by baptism about 200, some of whom are among the first characters in the place. The present number in communion is about 1200 in the church in this place ; over whom, our venerable father, the Rev. John Courtney, presides as pastor. We have additions almost every church-meeting.

In various parts of the State, the work of the Lord seems to be going on in a glorious manner. I have just received information that one of our brethren has been sent for, to baptize a gentleman in one of the adjacent counties, who was some years since Speaker of the House of Delegates of this State : he and his lady are both to be baptized. With respect to the two "young lawyers" mentioned, I merely wished to say, that they do not live in this place, though there are two such characters not far distant from this. The numbers noticed at the different baptisms, is correct. Such is the increase of the Baptists in this State within ten years last past, that even the Baptists themselves are astonished. Surely, my dear brother, the time is speedily approaching, when Zion's watchmen will see eye to eye ; when they will realize the truth of this text—One Lord, one faith, one baptism.

Yours, in the hope of the gospel,

JOHN BRYCE.



## MISSIONARY INTELLIGENCE.

THE ardent zeal every where manifested by pious females, for the advancement of the Redeemer's cause, must be highly gratifying to all the friends of Zion. Very considerable sums have been raised by "Female Mite" and "Cent Societies," in different parts of the United States; and Missionary efforts have been greatly aided by their unceasing exertions.

By a letter received from the Rev. Mr. Peck of Cazanovia, State of New-York, bearing date, Feb. 24, 1814, the following pleasing intelligence has been communicated: "This day we have enjoyed a pleasing opportunity. At a meeting of the *Board of Directors* of the Hamilton Baptist Missionary Society, four Female Societies presented their donations, consisting of cloth of their own manufacturing, amounting in value to \$148."

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[For the Baptist Missionary Magazine.]

## Sketch of the Life and Character of Mrs. ANN HART.

IT is both pleasing and profitable to exhibit the character, record the actions, and contemplate the worth of persons eminent for piety and virtue. This observation applies with force to the late Mrs. ANN HART, relict of the Rev. Oliver Hart, A. M. who was, for many years, the highly respected, beloved, and useful Pastor of the Baptist church in Charleston.

This amiable and venerable lady closed her eyes in death, on the 5th day of last October, on the island of Wadmalaw, in the 73d year of her age. She was a native of South-Carolina, and born at the Euhaw, on the 4th of January, 1741. Her pious father, Mr. William Sealy, dying when she was under seven years of age, the care of her education and support devolved solely upon her equally pious mother, who did not fail to instil into her young mind, as far as human agency could effect it, the principles of virtue and religion. But though she gave in early life a respectful assent to the truths of religion, and was not wholly destitute of those convictions of their importance, which the light of truth produces in the candid mind, it was not until she had been for some years in the married state, that religion obtained the complete ascendancy in her heart, and brought her under its governing influence.

While young, she was gay, and fond of the life of sense, yet restrained within the bounds of decency and honour, preserving a propriety of conduct and amiableness of disposition. In the 16th year of her age, she was married to Mr. Charles Grimball, a merchant of Charleston; a man of respectability and worth. They were united by a sincere, mutual affection; and, as they had united joys in the possession of providential blessings, and (in some of the last years of their union) in the superior blessings of religion, so they mingled their sorrows in suffering affliction, particularly in the loss of children. Of six children born to them during the 13 years

of their conjugal union, they buried four sons; all taken away in that state of childhood, when the tender affections of parents dwell with the greatest fondness on the endearing natural endowments of their offspring. And the mother's sorrows did not end here—for the two, which survived their father, were numbered among the dead many years before the death of their maternal parent: Mr. Charles Isaac Grimball, in 1793, and Mrs. Sarah Clark, in 1796.

This pious lady first became a widow in 1770; the same year on which she had previously made a solemn profession of religion.

In 1774, she was married to the Rev. Mr. Hart.—She now entered on a more public and extended sphere of action than that in which she had before moved. She had already exemplified, in an amiable and respectable circle of relations and friends, the character of a tender, affectionate relative, a faithful friend, and a pious Christian. She now not only became more extensively known, but was laid under greater obligations to exhibit the excellencies of the Christian character, for the benefit of others as an example; to cut off the occasions of censure and reproach, and to contribute to the furtherance of the Gospel, by performing the duties which devolved upon her, as the wife of an eminent, highly respected, useful minister of Christ. That she performed her part well is evident, the tongue of slander itself having found nothing with which to censure her. But we rest not the excellency of her character on negative proof. The evidence was positive and abundant. From some memoirs written by herself, it appears, that her serious concern respecting her duty to God, and her own eternal interests, began a few years after her marriage to Mr. Grimball, while sitting partly under the ministry of the Rev. Mr. Hart, and partly under that of the Rev. Mr. Francis Pelot, at the Euhaw; the residence of the family having been changed, in the course of a few years, from Charleston to the Euhaw, and from the Euhaw to Charleston again. It was at the Euhaw that she began to experience the affliction before mentioned—the loss of her children; to which was added an affliction in her own person, a disease, which for nearly two years threatened her life. These afflictions appear to have been sanctified to her, and to have corroborated efficaciously what she had heard from the pulpit, of the vanity of human life, the uncertainty of time's enjoyments, human guilt and depravity, man's need of a Saviour, and the importance of renewing, sanctifying grace. She came thus to know feelingly, that she was a sinner, and to see the vast importance of being a real Christian. Persons of piety were now precious in her esteem, and she was earnestly desirous of hearing them declare their sentiments, and relate their experiences in the divine life: but she feared inquiries from them respecting the state and exercises of her own mind, as she discovered nothing in herself but what alarmed and gave her pain, being ordinarily under a discouraging sense of her guilt, depravity, and wretchedness as a sinner. This rose to so great a height, that, for some time, she was afraid to attend public worship, to read the scriptures, or attempt to pray; fearing that she would thereby enhance her guilt, through her unholy manner of performing religious

services. At other times, she would receive encouragement from the all-sufficiency of the Saviour's merit, and from the riches and freeness of divine grace. While she felt a deep concern for the salvation of her own soul, and an ardent desire to be made a partaker of grace and its inestimable blessings, she also experienced the most tender solicitude for the salvation of her husband. It was, therefore, matter of unspeakable satisfaction to her to discover in him, eventually, the evidences of a genuine conversion to God, and to see him in the year 1767, make a solemn and public profession of religion, when he became an active and useful member of the church under the pastoral care of Mr. Hart.

Mrs. Hart appears to have now begun to experience the comforts of religion; yet with such a mixture of doubt and fear respecting her interest in the divine favour, that she did not venture on a public profession of religion, until in the former part of the year 1770: and she was enabled to do it, then, by renouncing all dependence on her own righteousness and strength, and by relying wholly on the merit and grace of the Redeemer.

The death of her first husband, which also took place this year, as before related, was a severe stroke to her; but, in the midst of her grief, she learned resignation to the will of her God; and, with all the pious tenderness and prudence of a Christian mother, she applied herself to the education of her children; the care of which occupied her chief attention during the time of her first widowhood, a term of nearly four years. Her marriage to Mr. Hart met with high approbation, not only from the relations and particular friends of the parties, but from the congregation with which they were connected, and from the public at large. The good man rested with complacency in the justness of his choice, when experience had made him most intimately acquainted with her principles, temper and conduct; and it was evident to others, as well as to himself, that he had found that blessing in a wife, of which Solomon speaks in such exalted strains of commendation. She, on the other hand, manifested toward him the most cordial love, esteem and veneration. Nor did her affectionate regard terminate with his life—she honoured his memory to her dying day.

When Charleston became closely besieged by the British in 1780, Mr. Hart withdrew into the country, being in an infirm state of health; and on the surrender of the city, he retired to the Northern States, where, eventually, he became Pastor of the Baptist church in Hopewell, New-Jersey.—Mrs. Hart continued in Charleston till August in the following year; and during this time of painful separation from her husband, encountered many difficulties and dangers; and, in a part of it, was reduced to the necessity of teaching a school for her support. She was finally sent to Philadelphia with others, who were not permitted to continue in Charleston. This measure, though dictated by displeasure and resentment, operated as a favour to Mrs. Hart, through the good providence of God, as it was the means of restoring her to the society of her best earthly friend.



On the death of Mr. Hart, in 1795, she retired into private lodgings on a small annuity; for good Mr. Hart had not "laid up treasures upon earth;" and in this mode of living she continued till her return to South-Carolina.

She had one son by Mr. Hart, born in Charleston, which died young; another, born at Hopewell, Mr. William Rogers Hart, who yet lives. This son, a child when his father died, had renewed in the mother's breast the cares and solicitude, which she had felt when first a widow. Attention to his education induced her to remain in the State of New-Jersey, except when on occasional visits to her friends in Philadelphia, among whom the Rev. Doctors Rogers and Staughton, with their families, held a high place in her affectionate regard. But this son, now her only child, having come to South-Carolina, and entered into the state of marriage, she was induced, in the year 1812, to return to her native State, after an absence of more than 30 years.

A year and a few months were now allotted her by the wise, holy Providence of God, to renew her acquaintance with her surviving friends, and to recommend the religion of Jesus Christ to others, by her pious conversation and example. Her time was chiefly spent on the Islands of Edisto and Wadmalaw, at the house of her son, and those of her other relations. At Mr. Hugh Wilson's, where she had been in an infirm state for several months, she was arrested by God's awful messenger, and experienced, as we have abundant reason to believe, a happy transition from the tribulations of time to rest and glory.

No very alarming symptoms attended her disease till a day or two before her departure. They were, however, sufficiently serious to occasion the attendance of her son; and she had thus an opportunity, which was improved, of expressing the affection, and giving the counsel of a dying mother.

No extraordinary circumstances attended the death of this pious lady. When her disease became violent, her senses were so oppressed by it, that she could not exercise them freely, nor communicate readily the views and feelings of her mind. She, however, preserved her usual equanimity, meekness, patience, and resignation to the will of God.

Her faith had long been directed by the Gospel, and fixed on her Redeemer. Her hope was established on the divine faithfulness and love; and, "as an anchor of the soul, sure and steadfast, entered to that which is within the veil."

Mrs. Hart had a fund of good natural sense, which was improved by a decent, useful education, and by reading books of real utility, as well as by hearing the Gospel judiciously preached, and by conversing chiefly (both verbally and by letter) with persons of virtuous, pious and improved minds. Her correspondence with persons of this character was considerable.

The writer of this sketch did not enjoy a personal acquaintance with her, till she had nearly reached the meridian of life. He supposes that she was never considered as standing in the first rank of

those, who are celebrated for personal beauty, but as rather handsome than otherwise. She was of a fine, engaging presence, when turned of thirty-two; modesty and meekness, and a sweetness of disposition, blended with intelligence, beamed in her countenance.

While she possessed the personal attractions proper to her sex, and the moral virtues, which render life useful and honourable, piety, existing in an eminent degree, crowned the whole. Her delight was in the law of her God, and in the institutions of his grace. She possessed a well-digested knowledge of gospel truths, which she carefully cultivated. The Redeemer and his salvation were endeared to her. She aspired to the high honour of holding communion with her God, and of obtaining conformity to his moral excellency. Contemplating this excellency with the seriousness of devotion and in the light of truth, she was induced to entertain humble thoughts of her own attainments and services. Zeal for the divine honour fired her heart, so that she rejoiced, when the interests of religion were promoted among men, and grieved with unaffected sorrow, when the professors of religion acted an unworthy part, and when the cause of her God suffered. Her piety to God was evidenced by her benevolence to men, good will to all; but cordial affection to the faithful servants of God of every denomination reigned in her soul. To her relations and friends her heart was expanded with the kindest regard; but strangers, and even enemies, were not excluded from the offices of her benevolence.

In conversation, she was unassuming, candid, entertaining and instructive; innocently pleasant on proper occasions, but prudent and faithful in embracing suitable opportunities for introducing the important subjects of religion, and in recommending them to others with becoming seriousness.

In a word, she was an affectionate, amiable relative; a faithful friend; a useful member of society, civil and religious; and a humble follower of Jesus Christ.

*Christian Mirror.*

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### *Memoir of Rev. Caleb Blood.*

MR. BLOOD was born in Charlton, in the County of Worcester, (Massachusetts,) August 18, 1754. In the 21st year of his age, he was hopefully brought to a sweet and comfortable experience of the truth. It is said that he was struck with a deep sense of his lost condition, while at a ball, in the midst of mirth and gaiety. The impression, here made, continued, until the Lord by his sovereign grace set him at liberty. Soon after, he became deeply impressed with the situation of a world of sinners around him, and in about eighteen months commenced preaching. We presume he was approbated and sent into the ministry by the church at Charlton, of which the late Rev. Nathaniel Green was then pastor. Mr. Blood, after preaching in a number of places, in the autumn of 1777, visited Marlow, (in N. H.) where he received ordination, (probably as an

itinerant.) He continued in this place about two years, and then removed to Weston, and supplied the Baptist Church and Society in that place for about one year and a half. At this time, the Lord was pleased to pour out his Spirit on the inhabitants of Newton, and numbers were hopefully converted, and baptized according to apostolic example. In the summer of 1780, a church was constituted, which, in the space of 14 months, increased to seventy members. This infant church invited Mr. Blood to take the pastoral charge of them. He accepted their call, and was settled over them as their pastor in 1781. He continued his faithful labours with this people until the beginning of the year 1788, when, by the consent of the church, and at the earnest request of a number of brethren, he removed to Shaftsbury, in the State of Vermont.

Here the labours of our deceased friend became more eminently useful. Several revivals of religion were granted under his ministry. In the winter of 1798 and 1799, a most wonderful work of reformation took place in that town. The congregation, to which Mr. Blood ministered, shared largely in this gracious revival. Between 150 and 200 were added to the church under his pastoral care. Several of his own children shared in this good work.

But the labours of Mr. Blood were not confined to his particular charge; he frequently travelled and preached in the adjacent country around, being often called to assist in councils, ordinations, &c. So eminent were his services in that region, that he was justly considered as one of the Fathers in the Shaftsbury Association.

In 1791, when the University of Vermont was established, Mr. Blood was appointed one of the Trustees; and the year following, by the appointment of their Legislature, he preached the Election Sermon.

In addition to his other itinerant labours, which were very considerable, Mr. Blood accepted an appointment from the Association, to which he belonged, to go on a mission for three months to the north-westerly parts of the State of New-York, and the adjacent Province of Upper Canada, which he performed in the autumn of 1804. There is reason to believe, that his labours were highly useful in many places, in "setting in order the things that were wanting," and in "strengthening others that were ready to die."

After spending nearly twenty years of the meridian of life in Shaftsbury, he removed to the Third Baptist Church in Boston, and continued with this church from September 1807, to June 1810, and then took a dismission from them and removed to Portland, which proved the final scene of his labours.

During his ministry in Boston, he experienced some very severe afflictions. He received an accidental blow in his face, which greatly affected his whole system. Though the wound appeared trifling, it often occasioned him great pain; and at one time, by taking cold in the part, a fever ensued, which threatened his immediate dissolution. He also experienced some very severe trials of another nature. These, together with the impaired state of his health, at times greatly depressed his spirits.



The last four years of his life he spent with the Baptist Church and Society in Portland. During this period, the Church and Society were enabled to erect a very decent and convenient house for public worship.

Mr. Blood's labours were very acceptable to this church the whole time of his being with them. It was thought they were increasingly so, the latter part of his life. For nearly two months before his death, he was unable to walk to the meeting-house, which was but a small distance. But his zeal for the cause, and love to immortal souls suffered no abatement. It was thought, that he felt and spake like a dying man. To all who heard him, his addresses appeared unusually solemn and impressive. He struggled hard with his infirmities, and was often exercised with great pain, while discharging the duties of the pulpit.

On the 19th of February, he was attacked more violently, and continued to fail until Lord's-day morning, March 6th, about 6 o'clock, and then fell asleep in Jesus! *Blessed are the dead, that die in the Lord.*

The state of his mind during his last sickness may be learned from the following letter, dated March 12, 1814, from his worthy daughter to a friend in Boston.

*Dear, respected Friend,*

I received your kind and sympathetic letter with grateful emotions. The sympathy of friends may, in some instances, soothe our sorrows, but it cannot ease the heart, that is rent by the cruel tyrant Death. But shall I call *that* cruel, which alone introduces the soul into immortal felicity? O no; let me rather adore the goodness of God, that overrules his power, and makes even death the great privilege of the believer.

Yet I may truly say, the hand of the Lord lies heavy upon us. Few children have had such a parent. But, alas! he is now no more. Should I indulge the unreconciled part of my feelings to flow from my pen, I should lament like David for Absalom. But stop, my soul; let me rather lie at the feet of mercy, and cry for true submission to the Divine will. This, I think, is my greatest desire.

The Lord has been good to us, especially in granting the manifestations of his love to my father. In his last sickness, and for some months before, he was unusually engaged in prayer and preaching; so much so, that many thought him ripening for glory.

His mind was perfectly composed in his sickness, and by his conversation he evinced to all that heard him, the reality of the religion of Jesus, and its power to support the soul when flesh and heart fail.

The Sabbath morning before his decease, a number of brethren and sisters called to see him. After conversation, he requested to be raised up in his bed, and desired them to sing the two last verses of the 31st Hymn, 2d Book, which they did. He raised his hand and beat the tune, while they sung; and then told them to sing it again on this "resurrection morn." The scene was solemn, but not melancholy.

When in the near prospect of death, he manifested an unshaken belief in the doctrine he had preached, expressing an entire confidence in God, and dependence on the righteousness of Christ.

He often said, "I am as naked as the thief on the cross, as to any thing to recommend me to God." When he spoke of his sufferings, he would quote those words, Luke xxiii. 41. When it was mentioned, that he was going to receive the reward of his labours, he would reply, "If mere mercy through the atonement of Christ can reach so great a sinner, and a soul that deserves to sink to hell can be saved, I shall arrive at the kingdom of glory; if not, I am gone."

Being asked, if he could give up all below, he said he calmly resigned his family and the dear church; but the thought of no more warning poor sinners was the hardest thing to him; but at length he said, "I have done the work, and finished the ministry which I have received."

He fervently warned ministers against seeking to be great in the view of others; and of the great necessity of church discipline. He desired that poor sinners might be told, that he died with a concern on his heart for their souls. As a ministering brother was going to pray with him, he was asked, what he would wish to have prayed for? "O," said he, "pray that all our wills may be swallowed up in the divine will, and that the cause of God may flourish in this world."

He often repeated the following verse:

This life's a dream, an empty show;  
But the bright world, to which I go,  
Hath joys substantial and sincere;  
When shall I wake and find me there!

When in extreme pain, he would say,

"Though painful at present, 'twill cease before long,  
"And then, O how pleasant the conqueror's song."

Seeing my mother affected in looking at his hand, he said, "Don't be anxious because you see death in it; the Lord will fashion it like unto his glorious body; for I shall see him for myself, and not for another." She replied, "I hope it will not be long before we meet again, no more to part." He replied, "It will be all grace if we do."

When in great distress, he said, "My heart and my flesh fail; but God is the strength of my heart, and my portion forever."

To a friend that was standing by his bed, who observed his hand to be cold, he said, "Blessed Jesus! how much he endured for sinful man! Though I die in a confused time, Christ is going to send peace and salvation on the earth." To one of his watchers he said, "Mr. C——, I have been thinking of your kindness to *me*, but except you have an interest in Christ, of what avail will it be to *you*." When exercised with excruciating pain, he said, he was thinking to pray to God to relieve him before he died; "but," said he, "the ways of God seemed so just, that I could not."

When very near to death, being asked, if he was sensible he was going, he said, "I believe I am very fast." Then he was asked how

his mind was; he said, "Calm; I am not afraid to trust in Jesus; there is enough in him." And on the morning of the Sabbath, we have reason to believe, *he entered an eternal Sabbath of rest.*" B. B.

[The following sketch appeared in a Portland paper.]

ON Lord's-day morning, 6th inst. between the hours of six and seven, departed this life, after a short but painful illness, the Rev. CALEB BLOOD, Pastor of the Baptist Church in this town, in the 60th year of his age, and 38th of his ministry. His dying testimony to the last, so impressive upon the minds of all that heard it, is the best comment upon his character. In his last sickness, all classes appeared equally concerned, each one striving to express a regard for so valuable a member of the community. A bereaved widow and two children mourn the loss of a husband, a father, an instructor and most invaluable companion, under the full conviction, that he is now reaping the full-rewards of a faithful servant. The bereaved church of which he was Pastor, sustaining so great a loss, are entitled to the sympathy of all the friends of Zion. May the great Head of the church, with whom is the residue of the Spirit, comfort the bereaved, and repair this breach now made in his militant church, for the glory of his name, and support of his cause upon the earth.

His funeral was attended on the Wednesday following, by a large concourse of people of all denominations, from the Baptist meeting-house, where a very solemn discourse was delivered on the occasion, by the Rev. Sylvanus Boardman of North-Yarmouth, from Job, v. 17.

Thus terminated the life of this excellent man, leaving behind him the good name which is better than precious ointment.

### *Memoir of Rev. Thomas Waterman.*

WE regret that it is not in our power to procure a more particular account of the early part of the life of this eminent scholar and instructor. We only know that he was born in the city of London, where he received the first rudiments of his education, which he finished at the Dissenting College at *Homerston*; in which the writer of this article believes he was employed for a time as a Tutor.

Mr. Waterman was first settled as Pastor over an Independent Congregation in London. How long he continued his labours are not particularly known. It was not long, however, before he became a Baptist in sentiment, and was baptized by Dr. Rippon, successor to the late Dr. John Gill. Mr. W. still continued his membership in the church over which he had been previously settled, and fondly hoped that notwithstanding his change of sentiment in relation to baptism, he might continue his labours with them. But he soon found, as he could not baptize their infants, it was inconsistent for him to continue his pastoral relation with them.

When Mr. W. became determined on visiting the United States, he received the most ample recommendations from a number of minis-



ners of respectable standing, many of whom were well known, by character, in this country. He also received a particular letter of introduction from Dr. Rippon to Dr. Stillman, and several others.

At the time of his arrival at Boston, the Baptist church in Charlestown were looking out for a pastor; and as Mr. W. presented satisfactory recommendations of his moral and religious character he was invited to supply them. His preaching proved so very acceptable, that they soon gave him a unanimous call to become their stated pastor. He accepted their invitation, and entered upon his pastoral labours, under very flattering appearances. But alas! the morning that appeared so bright, was soon overcast with clouds and darkness. An unhappy difficulty arose on the account of his marrying, which proved the occasion of his leaving that church in less than two years after his settlement. After this separation, Mr. W. preached very little for several months; during which, he was called to bury his beloved companion.\* After this, for two or three years he supplied a mixed Society, composed of Baptists and Pædobaptists in the town of Bow, in N. H. During his residence there, he again entered into the marriage relation, with an amiable young lady by the name of Gault.†

After this, for two or three years, Mr. W. resided and preached in Topsham and vicinity, in the District of Maine. At length, by particular request, he returned to Boston to take charge of the Addison Academy. While employed in this school, he almost constantly supplied in the different churches in the vicinity.

The Baptist church at Woburn being destitute of a stated pastor, invited Mr. Waterman to remove his school into that place, and supply their pulpit as much as he was able. He accepted their invitation, and entered with alacrity upon the double duties of his station. But finding his labours too arduous, he had come to the conclusion to diminish the number of his scholars, and devote himself more entirely to the ministry.‡ But just at this juncture, Heaven summoned him away! He died suddenly (supposed of an apoplexy) on the 23d of March last. He had complained through the day at different times of cold chills, and discovered some slight symptoms of indisposition; but not so as to prevent him from attending the duties of his school. Between eight and nine in the evening he attended prayers in his family, in which he was observed to be unusually solemn and fervent. After this (the young people having retired) he sung a Hymn, and then proposed to go to bed.—But—as he rose, he said to Mrs. Waterman, “I am faint.” She caught him, and eased him down.—He never spake more, but expired almost in an instant! Medical aid was immediately called, but to no purpose. The breath was gone! the soul had taken its flight! nothing remained but the lifeless corpse! He has left an afflicted widow with three small children, besides a numerous circle of friends, together with the bereaved church and congregation, to mourn his sudden removal.

\* She was the daughter of Archibald M'Neil, Esq. of Charlestown.

† Eldest daughter of Deacon ——— Gault, of Bow.

‡ He had only supplied the pulpit one half of the time.

His remains were entombed on Monday the 28th, with every mark of sympathy and respect. The corpse was removed to the Baptist meeting-house, where an appropriate Discourse was delivered by Dr. Baldwin of Boston, from 2 Cor. v. 8. to a very solemn and deeply impressed audience. Among others, who offered this last tribute of respect to the venerable dead, we noticed with pleasure the "Associated Instructors" of the town of Boston, of which Mr. Waterman had been an esteemed member.

As an Instructor of youth, Mr. Waterman was excelled by few; especially in teaching the Latin, Greek, and French languages. He might indeed, be considered as a finished scholar. As a preacher he was uncommonly eloquent. His sermons were generally doctrinal, and always evangelical. He was justly and increasingly esteemed by all those who were most intimately acquainted with him. In his disposition he was open and generous almost to a fault. Hospitality and kindness ever marked his conduct towards his ministering brethren. He was remarkable for his candour and tenderness towards his junior brethren, and seemed always ready to make every allowance for their want of acquired advantages, where there appeared to be a disposition for improvement.

While his loss is severely felt and lamented, may his sudden removal be improved as a solemn warning to all his surviving friends, especially by his brethren in the ministry. The language of this providence to them is, *Be ye also ready.*

### *Memoir of Dr. Nelson.*

DR. THOMAS NELSON was the grandson of a Mr. Thomas Nelson, who was the instrument in establishing the Second Baptist Church in Middleborough, (Mass.) His father, whose name he bore, is now a respectable farmer, resident in that town. He was the second of four sons. Job, the eldest, is now *Judge of Probate* in Hancock county, (Maine.) Stephen, the third, has been for some years, Pastor of a Baptist church at Mount Pleasant, (N. Y.) The youngest, Bial Nelson, now resides in Middleborough. The subject of this Memoir was born on the 26th Feb. 1770. He was bred to the honest employment of his father till he arrived at the age of twenty, when a paralytic shock so impaired his health, that he was obliged to relinquish the labours of Husbandry, and apply himself to study. He passed one year under the instruction of the Rev. Mr. Williams, of Wrentham, and then commenced the study of physic with Dr. James Mann in the same town. After eighteen months attention to the Theory and Practice of Physic, he removed to Roxbury, near Boston, to make himself a proficient in the practice of Surgery, under the direction of the celebrated Dr. Leprillette.

In the fall of 1793, he commenced the business of his profession, and made choice of his native town as the place of his residence.

The success which attended his first efforts soon procured him an extensive employment, to which he applied himself with great fidel-

ity and perseverance. In the fall of 1794, he formed a connexion with the daughter of Capt. Benjamin Shepard of Wrentham, and settled on a small farm near the place of his nativity. Here he had designed to spend the remainder of his days; his family and friends, his situation and profession opened to his mind a fruitful source of enjoyment. But this was not the place allotted to him by Providence as the field of his labours. Hitherto he had been permitted to live in the pursuit of the present world without any attention to that which is to come. Now, by a series of providences, he was to be brought into a station where he was designed to be useful in a different sphere.

His sentiments on religion had hitherto been merely speculative, or rather bordering upon deism. Discarding the divine authority of the Holy Scriptures, he esteemed all pretensions to experimental religion as the effusions of extravagance and folly. And although his education had been interspersed with religious instruction, he constantly affirmed that no other religion should be inculcated but common honesty, and no other motive presented to enforce it, but the good order and happiness of society.

The time and manner of his conversion to Christianity has been briefly stated in an account of religious revivals published at Philadelphia. It was at the anniversary of the Warren Association, held in Sept. 1799, at the New Baptist Meeting-House which had been erected near the place of his residence in Middleboro'. There was no church in the place at that time; but the Lord put it into the hearts of the people to build him a house, which he soon filled with spiritual worshippers. The labours of his servants on that occasion were blessed to many precious souls. Soon a sufficient number of persons were baptized to constitute a church. Dr. N. was at that time brought to renounce his deism, and rely upon the merits of Jesus for salvation.

"Sovereign grace hath power alone  
To subdue an heart of stone;  
And the moment grace is felt,  
Then the hardest heart will melt."

"If ye are without chastisement, whereof all are partakers, then are ye bastards and not sons. For whom the Lord loveth he chasteneth." Dr. N. was shortly brought to see the necessity of religion while his Heavenly Father laid upon him his chastising rod. No doubt it was to try his faith. In the summer following his conversion, he was attacked with a fever, accompanied with, or rather preceded by violent convulsions, which threatened his immediate dissolution. After trembling apparently upon the brink of the grave for about ten weeks, he began to amend. During his sickness, his "hope was truly an anchor of the soul;" he manifested a willingness to depart, and appeared to regret that the symptoms of his recovery should increase. Through the blessing of God, he was so far restored to health as to be able to ride, though unable to attend to much business.

Why the fever left him in this feeble state will soon be seen: the Lord was about to bring him to the place of his usefulness. It soon became necessary for him to seek the nourishment afforded by the



salt seas. Accordingly, after having visited Newport, Warren, and Bristol, (R. I.) he fixed upon the latter as the place of his residence, and removed his family in December, 1801.

A severe affliction soon followed his removal. About the beginning of April, 1802, only four months from his first settlement in Bristol, while he was labouring under infirmity from his late sickness, he was called to part with the wife of his youth, and follow his beloved companion to the grave. She died in the fullest assurance of a blessed immortality, having some time previously been brought to receive the Saviour by faith. During her sickness, she regretted that she was not permitted to follow the footsteps of her dear Redeemer, and be buried with him by baptism. But she was called, we trust, to follow him to his celestial throne, and join that happy company to which the spirit of her husband so lately fled. "*Blessed are the dead who die in the Lord.*"

Dr. N. was married the second time in Jan. 1803, to another daughter of Capt. Benj. Shepard of Wrentham, with whom he lived in great happiness until his death. She is now left in a widowed state with the care of eight children; a trust truly arduous and important. May the God of mercy be the widow's God, and a Father to the fatherless children.

To the friends of Zion, the most interesting part of Dr. Nelson's life remains to be recorded. By his residence in Bristol, he was deprived of the society of his Baptist brethren, with whom he could unite in attending to the ordinances of the Gospel. Hitherto no Baptist church had been formed in that town. Some years previously, however, there had been two or three females baptized according to primitive example. Dr. N. was desirous of seeing a church established in that town, in what he considered to be the order of the Gospel: but for a number of years the prospect was very discouraging. He frequently thought of removing to some place where he could enjoy the privilege of communion with his Baptist brethren. But this was not permitted; the Lord was about to make him instrumental in establishing a church in Bristol, upon the principles of the faith once delivered to the saints, and in a very remarkable manner interposed to prevent his removal, to preserve his life, and to impress him with a sense of his duty. We refer to his extraordinary deliverance from a shipwreck in Dec. 1807, a circumstantial detail of which he has left in a letter written to his parents in the same month. The perusal of this letter, which occupies nearly two sheets, would be very interesting to the reader. The vessel, in which he was the only passenger, bound from Bristol to N. Y. was driven on shore at Guilford, Connecticut, dashed upon the rocks, and entirely shivered to pieces. The crew all perished except a lad about 16 or 18 years of age, who seems to have been the instrument in the hand of God for his deliverance. For when Dr. N. had been driven once or twice from the vessel, and back again, with great violence by the waves; when he had given up all hope of being saved, and had lost, almost entirely, the use of his hands and feet; when he was about fastening himself to some pieces of timber, in hope that his family might be able to

procure his body ; when he had committed himself, his wife and children to God, and expected soon to be in eternity ; this lad, who had been so secured as to retain the use of his limbs, caught a rope thrown on board from the shore, which he fastened to the bow of the vessel, upon which they were both brought safe to land. The family, to which Dr. N. was carried in a helpless and almost lifeless state, was very much affected with his remarkable deliverance and his solemn address to them.\* The exercises of his mind, while on board the wreck, are described by himself in the following manner in the letter above referred to. "As we were waiting the awful scene, (about to be dashed on the rocks) I observed to them, (the crew) that through the goodness of God I felt calm, and although our anchors of temporal salvation were dragging, yet I had a good hope through grace, which was 'an anchor of the soul, sure and steadfast, entering to that within the veil, whither the Forerunner hath for us entered,' that as I was the greatest sinner on board, and had gone the greatest lengths in 'unbelief,' (referring to his infidel state,) they might safely put their trust in God. I brought into view the amazing love of God, which was beyond the comprehension of angels ; reminded them of the thief on the cross ; compared worldly good to the ordinary wine at the wedding—when men had well drunken of which, that was brought forward which was worse : but the wine of the grace of God in the heart, was like the miraculous wine at the feast, of which, in the worst straits, we could say, 'the good wine is kept until now.'—I told them religion was a friend in need, and even blunted the arrow of death. They expressed their need of it, and said they would give all the world for the possession of a good hope. I believe we united in the language of departing Stephen, 'Lord Jesus, receive our spirits,' and agreed, if we were spared, to sacrifice to him with the voice of thanksgiving."

That he did sacrifice to the Lord with the voice of thanksgiving and praise, is known to those, who witnessed his devotion on his return to his family. He would frequently read the 2d chap. of Jonah, and speak of the goodness and faithfulness of God in chastising him : he became more anxious for the cause of the Redeemer, and was made instrumental in a few years of establishing a Baptist church in Bristol ; for the use of which he prepared a spacious room in his own dwelling-house. In the fall of 1813, he was encouraged, with the advice of his friends, to set about erecting a public building. From November to the time of his last illness, he was constantly employed in procuring subscriptions and in gathering materials. He anticipated much happiness in seeing a Baptist Meeting-house in Bristol ; but that happiness was denied him. On the 20th of February, he was seized with a violent pain in his head, which terminated in a settled fever. He continued to decline for about ten days, when, on the 2d of March, he "expired without a struggle or a groan."

During his illness, he frequently spoke of the prosperity of the church, which the Lord had made him instrumental in gathering ;

\* It has been since understood that the mistress of the family has been brought to the knowledge of the truth, and dated her conviction from the impressive addresses of Dr. Nelson.

and so intent was his mind upon the work in which he had engaged, so confident that he was called to it by God, that when his friends observed to him that they thought him near his end, he answered, "Oh no! my time has not yet come; the Lord has more work for me to do. I do not fear to die, but I think I shall be restored to health again." In a few minutes, he "slept in Jesus." His bereaved family are *greatly afflicted*. The church, with which he was united, *feel* his loss, for he was to them as a father. Community has suffered, for he was a faithful citizen and successful physician.

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## ON CATECHETICAL INSTRUCTION.

MR. EDITOR,

FEELING a tender solicitude for the welfare of the rising generation, if I could say any thing, that would ultimately be to their advantage, I should think myself amply repaid. It is in general from among the young, that we must look for our churches to be supplied with useful and honourable members.

How important then, that we should resort to every expedient, which with the blessing of the Lord may be productive of their spiritual good. How many interesting considerations there are, to make us alive to their best interests!

Our children are parts of ourselves; and surely no man ever yet hated his own flesh. We make their cares, their pains, and their joys our own. If we are Christians, we must therefore take a deep interest in what relates to their immortal concerns. A pious and affectionate parent will often ask, "What means can I adopt, which with the agency of the Holy Spirit may issue in the conversion of my offspring?" O what ardent desires pervade his soul, that he may meet his sons and his daughters in heaven!

Indeed, parental feelings aside, the sacred Scriptures have made it our duty to attend to the souls of those whom God hath committed to our care. The ancient Hebrews were enjoined not to forget the things which they had seen and heard, but to teach them to their sons, and to their sons' sons. Deut. iv. 9, 10. When Moses had repeated to the people the commandments first proclaimed from the Mount, he said, "Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."\* The most honourable mention is made of Abraham, with reference to the authority he would use in restraining his family from vice, and in endeavouring to impress upon them the importance of religion. "For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.† The wisest of men has laid down this as a general maxim, to "Train up a child in the way he should go, and when he is old, he will not depart from it." And an inspired Apostle, who

\* Deut. vi. 7.

† Gen. xviii. 19.



cannot be suspected of legality, exhorts "fathers to bring up their children in the nurture and admonition of the Lord." With such examples and requirements held up to our view, we are surely convinced that it is our duty to labour for their good.

There are few good men who do not consider themselves under important obligations, to pray with and for children; to place the Bible in their hands, and to habituate them to an attendance on the preaching of the gospel. These means are truly commendable, and in many instances have been blessed to the salvation of their souls; so that instead of the parents, the children have risen up a seed to serve the Lord, and to stand as pillars in the church of the living God.

But there is another method of communicating Scripture truth to youthful minds, which I think has solid claims on the attention of professing Christians; *I allude to Catechetical Instruction*. Instruction by a catechism, adapted to the level of a child's capacity, exhibiting the *first principles* of religion in a simple form, presenting to view the precepts, the doctrines, and some of the historical facts contained in the Divine Word, has some advantages peculiar to itself.

There is something in the interrogative style which awakens and fixes the attention, and which makes a lively and durable impression on the mind. This is a truth so generally perceived, that every kind of knowledge, from the first elements of language to the highest branches of science, is communicated in this way. May not we, then, be allowed a similar plan in attempting to infuse a knowledge of religious truth into the minds of the young? I am convinced from experience it would be a profitable and pleasing employ for the Pastors of Churches, where circumstances do not forbid, to meet with the children of their brethren and friends, once a fortnight, or once a month during the pleasant season of the year, to pray with them, to catechise them, to hear them repeat portions of Scripture, and to enforce the importance of what they learn, by a few remarks of their own. It would perhaps extend my letter to an undue length, were all the benefits of such a course to be enumerated. I can therefore only glance at a few.

[To be continued.]

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Extract of a Letter from the Rev. Samuel Newell to the Editor, dated at Serampore soon after his arrival.

"WE arrived here on the 17th of June, have been kindly received, and entertained, and comforted by our excellent Baptist friends at Serampore, with whom we have resided ever since our arrival. This Mission exceeds all the ideas I had formed of it in America. The Lord is evidently with them. Nothing like this has ever been done before, and probably no mission will ever be established that will any way equal it.—But the particulars you will have from them."

[This testimony, so full, and so candid, does equal honour to the writer as to the persons of whom he writes. We are always happy to acknowledge instances of this kind.

Editor.]

## ORDINATIONS, &amp;c.

*At Holden, on the 15th of September last, Mr. THOMAS MARSHALL* was set apart to the work of the ministry, by solemn prayer and the laying on of the hands of the presbytery. Brother Elisha Andrews preached on the occasion: Brother William Bentley offered up the consecrating prayer: Brother Samuel Waters gave the charge to the Candidate: Brother William Boomer presented him with the fellowship of the churches; and Brother Peter Rogers made the concluding prayer.

On Lord's day, 20th February, at New Mills, Burlington County, New-Jersey, the Rev. ISAIAH STRATTON of Philadelphia was solemnly set apart as Pastor of the Baptist church in that village.

The exercises were introduced with appropriate hymns, a prayer, and an interesting discourse by the Rev. Dr. Holcombe of Philadelphia, from 1 Cor. i. 22, 23, 24. The necessary questions were proposed to the Church and Candidate, preceded by a prayer, by the Rev. Dr. Rogers of Philadelphia; to the whole of which the most satisfactory answers were given in regard to the doctrines, institutions, and discipline of the church, as connected with the oracles of God. The ordaining prayer was offered up, during the laying on of the hands of the Presbytery, by the Rev. Mr. McGowan of Evesham, New-Jersey, who also, followed by the other brethren, gave the right hand of fellowship. The charge to the Candidate ordained and to the Church, with a devotional hymn of gratitude and benediction, by the Rev. Mr. White of Philadelphia, closed the solemn services of the day. The assembly was numerous, apparently much engaged, and impressively affected! "The harvest is plenteous"—May the Lord of the harvest send forth thousands of faithful labourers into the same, for the gathering in of precious and immortal souls, to the praise of free, rich and sovereign grace!

*At New-London, (N. H.) on Wednesday, March 16, 1814, brother ENOCH HUNTING, a member of the Baptist church in that place, was set apart by ordination to the work of an Evangelist. Rev. Otis Salisbury preached on the occasion, from 1 Tim. iv. 16. "Take heed unto thyself, and unto the doctrine, &c." Rev. Abraham Gates, of Bow, offered up the ordaining prayer; Rev. Job Seamans, Pastor of said church, gave the charge; and Rev. Joseph Wheat, of Grafton, gave the right hand of fellowship. The council next proceeded to set apart brethren Ebenezer Hunting, Jonas Shepard, and Peter Sargent, jr. to the office and work of Deacons in said Church. Rev. Samuel Ambrose, of Sutton, prayed at the laying on of hands, and brother William Taylor, of Sutton, made the concluding prayer. Good order was observed, and evident tokens of the divine presence and blessing attended the solemnities of the day.*

*At Sutton, on the day following, by the same council, brother WILLIAM TAYLOR, a member of the Baptist church in that place, was set apart to the work of an evangelist. Rev. Joseph Wheat preached on the occasion, from 2 Tim. iv. 2, first clause: "Preach the word." Rev. Job Seamans offered up the ordaining prayer; Rev. Otis Kob-*

inson gave the charge; Rev. Samuel Ambrose presented the Candidate with the fellowship of the Churches; and Rev. Abraham Gates made the concluding prayer. It was a solemn time on this occasion also, particularly at the examination of the Candidate.

*At New-Ipswich, (N. H.)* Mr. JOHN PARKHURST (A. B. at Cambridge) was ordained to the work of the ministry. We regret that we have not the particulars. Editor.

#### INSTALLATION.

On Wednesday, March 30, 1814, the Rev. JAMES M. WINCHELL was publicly introduced as Pastor and stated Minister of the First Baptist Church and Society in Boston. Introductory prayer by the Rev. Mr. GRAFTON, of Newton;—Sermon by Rev. Dr. BALDWIN, from Acts xx. 24;—Charge by Rev. Mr. GANO, of Providence;—Right Hand of Fellowship by Rev. Mr. BOLLES, of Salem;—Concluding Prayer by Rev. Mr. COLLIER, of Charlestown. The weather was unusually pleasant; the assembly very numerous and respectable. All the exercises were calculated to impress the mind with solemnity, and to cause rejoicings in the hearts of God's people. This ancient church, which for more than four years had been destitute of a stated Pastor, is now happily furnished with the faithful labours of a young man of talents and education.

#### BAPTIST FOREIGN MISSION.

*Amount received by the Treasurer of the Baptist Missionary Society for propagating the Gospel in India, and other parts, in subscriptions and donations, from May, 1813, to May, 1814.*

Amount received, as published	Thomas P. Stetson,	2 00
in 36th No. Bap. Mag. \$980 32	Oakman Sprague,	5 00
Rev. Joel Manning, Andov. Vt. 2 00	Baptist Church & Soci. Ham-	
Aaron Hayden, Eastport, 10 00	ilton, N. Y.	36 00
Rev. Barnabas Bates, 5 00	Mark Doolittle, Belcherton,	5 00
Female Friend in Canton, 3 00	Alex. M. Beeby, Skaneateles, N. Y.	2 00
Nathaniel Tucker, Milton, 5 00	Fem. Friend, Huntington, Con.	50 00
Benjamin Hastings, Suffield, 5 00	Bap. Chur. & Society, Alstead,	
Friends in Cornish, Maine, 23 00	(\$ 15 41 contrib. by the ladies)	48 6
William Bassett, Bridgewater, 5 00	Abijah Luce,	2 00
Female Mite Society, Holden, 15 16	Mrs. Sweetser,	1 00
Bap. Ch. & Soc. in Barnstable, 10 00		
Young Fem. Friend, Wrentham, 3 00		
		\$ 1217 54

J. LORING, Treasurer.

## P O E T R Y.

#### BAPTISM.

The following lines, extracted from the Richmond Daily Compiler, were suggested by the solemn and affecting scene, exhibited in that city on Sunday morning, 27th February, 1814, when seventy persons were baptized.

COLD was the night, for Boreas chill'd the air,  
While weary man repos'd from anxious care;  
But cheering beams of roseate light new-born  
At length announc'd the blessed Sabbath morn;



And soon the golden sun's effulgent light  
From half the globe chas'd off the shades of night.

Now on the margin of the pearly flood,  
To heaven devoted, seventy converts stood—  
From all the thronging crowd, to God on high,  
Anthems of joy and praise ascend the sky;  
Approving angels catch the grateful song,  
And with responsive notes the sound prolong.

Solemn the scene! yet pleasing was the sight,  
By pious bosoms welcom'd with delight,  
When, 'midst the yielding waves, the good old man\*  
Advanc'd, obedient to the Gospel plan;  
And seventy souls, assisted by his hand,  
Sunk in the stream to join Messiah's band.

But soon they rise; with holy rapture fir'd,  
And, with bright views of love divine inspir'd,  
They sing the praises of the Saviour God,  
Who sunk himself to gloomy death's abode,  
But rose refulgent to his native skies,  
Pointing the way for sinful man to rise.

Now to the house of God, with solemn pace,  
They move in order to the sacred place,  
Where hundreds, summon'd by devotion's call,  
With reverential silence fill the hall;  
Till, to the portals prest in crowded rows,  
The congregating multitude o'erflows.

With hymns the service of the day begins,  
And prayer appropriate fix'd attention wins;  
Then from the sacred desk the bending sage  
Unfolds the doctrine of the Gospel page,  
Precepts sublime, pathetic, awful truth,  
Affecting every rank from age to youth.

There is no moment in life's ample sphere,  
No joy more vivid, rational, and dear,  
Than that which proves the Christian, when he sees  
Repentant sinners prostrate on their knees,  
Ardent with prayer, elate with hope and love,  
Soaring on wings of faith to heaven above.

O! 'tis a pleasing scene, when all around  
Soft notes of mourning mixt with joy resound.  
Happy the 'mourners' who are thus distressed;  
The Prince of Peace himself has call'd them 'blest.'  
Angels, delighted, hear their plaintive cries,  
And 'comfort' waits them from their kindred skies.

Such was the scene, when, listening to the word,  
Numbers, afflicted, turn'd towards the Lord.  
The soften'd heart express'd its hopes and fears,  
And many a roseate cheek was wet with tears:  
A joyful feeling spread from breast to breast;  
God blest the Sabbath Day, and all were blest.

M. S.

\* The Rev. Mr. Courtney, 70 years old.